M2015
Restricted
Firefly House, 2nd tape, third series (7 tapes)
Sunday, April 25, 1971

Mr. Nyland: If it's more convenient that we set the time at quarter past ten to allow some time for coffee, it is all right but if we said ten, then it is ten—although we did say a little after ten before. What is the best time allowing for coffee and do you have coffee before and then still make it at ten o'clock? What would you want?

Voice: Could we have coffee here?

Mr. Nyland: No.

Voice: Just a little after ten I think is the best from the standpoint of...

Mr. Nyland: Yeah, but now it is almost quarter past. Sure, that was the original idea.

Voice: Quarter past ten sounds good.

Mr. Nyland: Huh?

Voice: Quarter past ten sounds good.

Mr. Nyland: Quarter past ten?

Voice: It takes...

Mr. Nyland: Huh?

Voice: It takes up a lot of the morning. Coffee and...

Mr. Nyland: That is why I said a little after ten and a short coffee break.

Voice: Can we without coffee, Mr. Nyland?

Mr. Nyland: Huh?

Voice: Can we without coffee...

Mr. Nyland: I think you can do without coffee for that morning. So, what will we do?

Voices: Ten o'clock. Ten. Ten.

Mr. Nyland: Ten o'clock. Then we adhere to it and try to be here on time. All right? Daylight Saving or not. Now, are we settled? Clear?

I think in order to derive as much benefit as we can from these meetings, we have to concentrate much more on cooperation and not allow me to do the talking. I will stop at a certain time and then it is up to you to have the questions and further the discussion. The first two series of this Firefly affair had to do with Work and a description as far as I know it or could express it, and particularly the last part of the second section which was devoted to discussions of each center. I think in that Firefly preliminary, or the two sections up to the fourteenth tape, there is more than enough material to know about Work and the different things that we are interested in when we want to Work on oneself.

This third section, I would like to devote to the problem of what is the medicine like. Not the reasons, but the medicine as it is prescribed and as it is understood by those who have to give information of that kind so that, then whoever may be a 'patient,' psychologically speaking, will receive the right kind of a medicine that you can dispense and if you cannot, that then someone else might do it. Or, if you think that your medicine will be useful, that you could explain why you use that kind of a terminology and such concepts.

I would like very much to have it much more of an exchange among ourselves and particularly based on your own experience when you have to answer questions. Now, I said last night that answering questions is perhaps a threefold attack. One, quite logically, is nuclei who exist here and in Brooklyn and in New York. The second group is, of course, people who have to answer questions by listening to tapes and in that way enter into a

group meeting which is held somewhere else. And I included the third as a group or some people who have a questioning attitude about Work for themselves and see, in results of Work, certain changes taking place in their own psyche, their own attitudes, emotionally and particularly in their behavior and who then ask such questions of themselves, why should this and that happen or why I should remain interested regardless of certain things that do take place and I may not be able to place them in my life. And it is that kind of a questioning attitude which becomes parallel to answering questions to other people. But you understand what is needed for that?

In order to wish to answer questions, you have to take a responsibility for yourself to be open to allow opinions of others to enter into your own framework. You have to consider the different pros and cons of different attitudes and different ways of explaining and you have to become quite critical about yourself that perhaps you do not know or that even your experience may have been on the wrong road. Now, for that, you have to have—I said it last night regarding this kind of Work—a Conscience. And that Conscience has to become more and more open to the possibility of allowing different kinds of opinions to enter into your mind or into your feeling so that then there may be more clarification for yourself in your own applications. This question of answering some other people depends entirely on your wish to be asked. Because if there is no question about it in your own mind that you would like to communicate or that you don't even have a desire to talk about this kind of Work with other people, of course whatever they may ask as questions have no particular appeal to you. And when one talks about the openness of how can I reach for myself the necessary level from where, then, I can talk or communicate to others, I first have to start with a very definite wish that I want to enter into the world of someone else in order to try to help him.

As a by-result, if I make such an attempt, I profit and it is really the profit that I want

to derive from the possibility of telling about Work that makes me understand for myself much more what I know and what I don't know. And the honesty that has to appear more and more in any kind of an after-meeting discussion or anywhere where nuclei gather together, it is necessary to see that I must admit many times that I don't know or that I don't use the right kind of a word, or that perhaps the opinion of someone else who may not have been as involved in the answering of a question could have been better than mine.

Such openness is not as yet sufficient, and I think it is logical that it isn't because one wants to continue to express one's own opinion sometimes for one's own vanity. That kind of conceit has to be eliminated entirely, and this is the problem that you will face whenever you ask yourself your own questions, because the way you have been thinking (and everybody for that matter) always will lead to a certain enjoyment of your own mind, particularly when the mind seems to be quite clever and quite clear. And to adhere to that in the presence of someone else who may even be a little critical about it is extremely difficult to accept from someone who perhaps you may not even respect enough. Such difficulties will come up in the communication of ideas, and again it has to lead to the simplicity of a principle, because if on the principle you can agree, your interpretations will not go far astray. But, it is very definite that one must agree with the principles of Work and usage of language which can be understood by all of us.

We look for an 'Esperanto' of this kind of Work, in terminology that is independent of English, or French, or German or any other language. We look for something that belongs to the human psyche in general, not a particular personality. We look for an expression of life in the form of a human body with the accent on life and not on the form. That is what makes it difficult, and for that you need tremendous amount of, I would say, 'doing away' with yourself, and patience, and willingness to listen.

Now, if you have questions formulated, if you have, during the week thought about

questions in general, if you have been confronted at certain meetings with a particular question which you had difficulty in answering, or about which you were not sure that your answer was correct, or even that you were very happy in giving an answer which you thought was quite right, maybe it would give enough material to talk about it now.

If your memory fails you, next time, bring a little piece of paper and read your question in the words you want to say it and not to be bothered by anyone else around, but that it becomes a relationship with you as sincere person wanting to find out what is what about your own life. If we can get closer to that and really accomplish what I hope we can accomplish and what I hope we can have in mind, it will be extremely useful that we talk about these things. Who has questions? I...I think it...that...hope that... Come and sit here because I don't like it too much. Come and sit in front. All right, whose arm was up?

Ed: Ed.

Mr. Nyland: No, Ed, not yet.

Ed: All right.

Mr. Nyland: It is up to the others. They have a very direct relationship towards people who ask questions. You see, Ed, it is not only a matter of listening to someone who asks. In a relationship when questions are being asked and a person has to look and see that if he has to have a use for his eyes to judge about the expression on a person's face, he has to pay attention, of course, to the way certain words are said and the tonation. He also has to look and see how a person is in his whole posture—serious or not, or slouching or not, or whatever it may be—and you are a little handicapped in that way and it has nothing to do with your wish and your intention of wanting to answer but the difficulty is, first to see what is the total picture of a person who is in general wishing and capable and wanting to answer questions in a group as a whole. The reaction of a question on different people in a group who have not asked a question becomes very important, and it is unfortunate that

you cannot participate in that but, Ed, we will wait and you can ask also of course questions that naturally have occurred to you. Who else?

Voice: Mr. Nyland?

Mr. Nyland: Yes.

Voice: A certain problem on Monday, it seems to me to have come up a few times, about at what point is a person actually ready to hear about Work, and if you feel that he's not ready, what do you tell him?—people who might be too young or who would take it wrong.

Mr. Nyland: You have to talk a little louder if you want to make these meetings useful for the hereafter. [Laughs] You have to know what the question was so that you don't have to spend too much time trying to decipher it with your ears.

I think it is right that that question comes up, because there are a variety of different people in a group who all want to ask some kind of a question, and the difficulty is always whenever you want to become specific in an answer in the presence of other people that the others who did not ask the question and perhaps be at a different...they are at a different state of their own development or interest, would listen to an answer and take out of it the wrong thing. That is why one has to be so careful in telling a person that they are not as yet ready for Work, because that starts to apply immediately to all the others who perhaps have thought that the same question could have been asked by them and then they will feel that that answer is given to them and it may be in their case, quite different than from the case where the man, or the person who asked the question, asked it.

To determine for a person, if he can, if he is suitable for Work is extremely difficult. What do we really know about the ins and outs, psychologically speaking, of a person who thinks and feels? We ourselves are ordinary types and in order to understand what someone else starts to think based on their experience and whatever is their feeling,

particularly once a question of a difference in sexes, how can an intellectual man really understand an emotional state, and reversely? And then when a question is asked, is it understood where it comes from? And is the person who asks actually honest and serious and are you capable of distinguishing, to tell them that they are not as yet ready for this or that and even if were they ready for that, is that the kind of experience that you would have had? How do you know that their experience are going to overlap with what you already know, and many times it is not at all your experience that they are going to have. It is their experience.

I would be extremely careful in answering anyone, at a certain point are they ready for Work. I always say, "You are ready, but are you sufficiently interested in Work?" And I would bring it back to the motivation, the certain reasons why a person should be interested in Work, itself. And it will involve a general description and perhaps not too long about the necessity for each person who is alive and starts to grow up and asks himself certain questions that at a certain point he will want to decide that he wants to do something about it or not.

I think there are many questions that are asked which should not be answered at all. I think they simply should be told that that has nothing to do with what we are talking about but it is very interesting that you in your ordinary life have certain experiences and if you just keep on going and keep on having experiences there may be a point in which you feel that you ought to do something about it. Lots of the questions are very superficial, and one goes into it much too much and paying attention to a tremendous amount of unconsciousness which is not necessary at all. It is useful for a little philosophy and sometimes it is useful in order to illustrate that one can understand a person and that for oneself one has the satisfaction of being a little bit of an authority and telling them where they get off or what you think, but it is not useful to them.

The level of the being of a person who asks questions has to be determined first. It depends on the honesty of the relationship of the three centers of a person. If there is quite definitely a question of their life involved, a question of their suffering and a wish to get rid of it or to see if there is a way out, it is a very good opening to start to talk about Work, but not in the direction of wishing to do away with what is suffering for them. And many times the different states in which they are and whatever happens to them may be from a standpoint of eternity extremely useful, but of course from their standpoint, and even from the standpoint of a person who listens to it, it may be as if it should be eliminated and if God doesn't know what He is doing.

Try to see what is that particular kind of state of a person who asks a question, and then answer in accordance with the level of that kind of state. It's a level of one's Being. Many times, when a question is asked, I do...and I say that...I said, "You sit here, don't you? What is now, at the present time, possible for you if you understand what is meant by Awareness. What is it as this moment, why you ask the question and you sit there, can you at that moment become Aware of something in you to be Aware of you asking a question or sitting?"

Many times when they describe certain things that they do—this, and that, and the other—I would simply stop them. I said, "If you are in that kind of a state, get up and walk, and come back to your chair. Disturb all philosophical nonsense of talking about a lot of things that have nothing to do with Work itself but if one is interested in Work as real motivation, they will be able to understand what one ought to do about one's life. It becomes quite different. Now you are on the basis of an understanding with them, and if they are willing to listen to it and are willing to do it, then of course you have gained a point and then insist on it that next week they tell you what have they done.

Tasks are distributed much too freely, and the tasks in themselves have of course no

more value than a person, to be re...for a person to be reminded that he should Work. But in order to arrest a person so that he wants to Work, the task has to be adjusted to his psychological make-up and to the conditions under which he lives. So, for that reason, not every task is good for everybody. It's far from it. It's got to be based on that what you know of the person in his daily life, what they are doing, what their attitude is, how they think or feel, or whatever it is that you can put together from the little bit of information that they might be able to give you. And then the task is, of course, you use it in order to be arrested, to be reminded, to give you a chance to think about Work and then if the desire is strong enough, then you can start Working at that time, if you can. But the task has to be palatable to them and many times it isn't.

There are many wrong tasks given. They don't apply at all. And if the task is given and maybe even a little involved, it has to be explained, why that kind of a task. For instance, if one refers or remembers what Beelzebub tells to Hassein—they're standing in front of a window early in the morning; it was read in one of the meetings, and in another meeting it came up as a certain task given to someone—it's quite all right, but you have to explain, what did Beelzebub do for Hassein? He told him not to Work. He told him that Work, at that age for Hassein, was not right and he should not bother himself with all kind of nonsense which from that standpoint of youth was nonsense and only later with more maturity could become sensible. And then he gave him an indication of what could be done by a person who just starts to ask questions and if the questions are serious, and that then in standing in front of the window and looking at the Sun, and the Sun coming up and making a distinction between an unconscious part and a Conscious part.

That is definitely in that task that then, maybe there is a possibility for someone to come to his real senses and to realize this body standing in front of the window is there and it is being noticed. One is...has an Awareness of the fact that I stand in front of the

window, look as far as I can, almost utilize my eyes for staring and in the staring not determining what I am seeing, but becoming Aware of this body going through these kind of formalities of an Awareness of oneself starting to look and being and having a certain form of life which is expressed. But when you give that kind of a task, it has to be explained with what it is connected; otherwise, it won't work. It is all right to quote it and then you can refer to it and say, "Read it yourself. See what you can get and if you can get something from it, all right and if you have some other questions, related to it, bring it up the next week."

Leave people alone until they start to ask real questions and stop them from philosophizing. Don't go into it too long. Make the acknowledgment that you remember also for yourself how nice it was to keep on thinking about Work and that of course it can open many different vistas and if a person can become and remain interested and change the curiosity into a wish for doing something about themselves. But the motivation is based on, "What am I?" That's the whole question. When I ask that, I change my mind, I change my feeling and I become involved in what I am. And then, when I realize that something has to be done with me in order to grow out of the stinking state in which I am, then I will have a motivation. But I don't get that by philosophy, and I don't get it by talking about how terribly difficult the situations are in the rest of the world and fulminating about other people who don't do this, and that, and the other.

In Work, the quintessence is on myself, within me, my Magnetic Center. I talk about that, and that has to be explained, that the task has relation to oneself and not the fulfillment of the task in the eyes of the rest of the world or of the group.

Does that help to understand where a question not only comes from but to what it should be answered, how to help a person to get out of his state of continued consideration of all kind of extraneous knowledge and I call them 'stupidity?' Because there's only one

thing that one is interested in: that is his spiritual evolvement—spiritual unfoldment—and that implies that everything that is there is like a rosebud making a rose and opening up the petals gradually to the light, to the Sun, and to the air.

It is that process I'm interested in, and I'm not interested in how well I look or what difficulty I have, even, of keeping the rose growing or whatever fragrance I make up from the rose. My spiritual unfoldment has to grow on something that is fertile soil, and of course I have to take the debris away and I cannot allow too many associations to be there and not so much of this and that and the other that is in the way as an obstacle. Of course it's logical.

When one Works, where? How? At what time? In what conditions? What were you doing? Where was it? Who else was around? What did you try, you stupid fool? To try to Work in the presence of ten others who involve you constantly, when the telephone is ringing one after the other? Do you think you can Work? What's the idea of Work? To start to sit very quietly early in the morning, at edge...on the edge of your bed. Bring them back to Earth, bring them back to their ordinary life and then in ordinary life maybe they will see something that they not like and they cannot like—it is true probably—but so far, it's only a little bit of information; and then build up the idea, the information. Is it correct? Is it useful? Is it more or less permanent? Is it real? Is it the truth? Then you get motivations into an answer. All right? I don't want to belabor it anymore. Yeah.

Marjorie: I can apply some of that to an answer, or a question that's come up with an honest person asking, "I see I don't Work enough and I see that it's a terrible situation. Where is there more motivation?"

Mr. Nyland: There's no motivation at that time.

Marjorie: Well, I feel with this person, there is. That there's...it's a...

Mr. Nyland: No, if they're honest and say, "I don't Work enough," and if they also say,

"but I wish I could Work," then there is not enough motivation. If there is motivation, and they have a little bit of a wish, that motivation will be enough to attend to the little bit of energy that goes into the wish and then they can Work even if it is a little; but that is a question of honesty, because many times I think the statements are made which are not truthful at all.

Marjorie: This is a case I thought was really truthful.

Mr. Nyland: Very good. When it is that, simply say, "Continue with your ordinary life because with this attitude of honesty in your ordinary life, your eyes will be open at certain times about yourself and then you will see and that will provide a motivation. Encourage them to continue to live the way they are, not changing, not worrying about how they ought to change. Encourage them to keep their mind and their feeling going, to keep them free from extraneous material which have no particular value. Bring back to them the idea of the simplicity of their life and not involved in all kind of other things, so as to clarify the conditions in which they live which then will have an effect on them to be more clarified within themselves. You can rely when a person is honest that there will be a moment, a time, a certain period in which they will have to use that honesty for the realization of what they are themselves. You can only create a condition for them, you can only hold up to them a certain aim of the continuation of going with their life the way they are apparently quite seriously, quite honestly, and to continue and sometime there will be light from God that shines on them.

Marjorie: Well, the question here I think was, should the outer life be changed in some way since it was simple.

Mr. Nyland: They can try and they can experiment. It doesn't matter, really, very much. I think where the motivation comes from is not touched by outer life. But I think that outer life very often is taken as an excuse that there is no inner life. When there is no inner life,

the conditions of outer life will not help that much to open an inner possibility up. When there is a germ of inner wish, then outer life will be able to help it provided outer life offers the opportunity for the openness of one's inner life. But in general, outer life does not do that, and a change of conditions from one place to another, it can give you different impressions but you keep on bringing towards that your own, I call it, 'poverty.' And when that is there, I am still as poor tomorrow, or yesterday, or in Holland, or in Europe, or in any other place, but I can postpone having to make a settlement so that because of different kind of experiences I can find an excuse that I cannot Work or that there is too much of something as an impression. But let them simply continue what they are doing; they will find it, you can trust from that. When they are 'honest,' as I say, they will be able to find it. Conditions can help, of course. Some people can make a remark, they can go take a little trip temporarily, go and sit in the mountains. It's quite all right, but from the standpoint of inner life, it has very little meaning.

Marjorie: Thank you.

Mr. Nyland: Other questions that you are confronted with? Try to visualize now when you were in positions like that, and the last two or three weeks of different meetings, where you belonged to a nucleus and someone asked a question. Try to visualize it—who it was, where it was; you remember. It brings back the question and also, it brings back your answer. Yeah.

Robert: Monday before last, Kerry Millay asked a question and Lucy O'Neal also asked a question. In trying to answer both of them, I wanted to see if it was possible to pinpoint a particular obstacle they faced as individuals. There was a possibility and an attempt to mention large obstacles such as subjectivity in general and the smallness of inner life, but really, what I have been interested in, and cannot deal with, is pinpointing a lesser obstacle which exists only for them as people asking a question and having difficulty in their own

attempts. I want to ask you if it's possible to do that and if so, if through tasks or suggestions it's possible to understand a person in terms of a particular obstacle that can be discussed and brought to light.

Mr. Nyland: I think it is possible, Robert, that for such a person, you can find out a little bit about their daily life and when they make certain attempts, or when they happen to have the thoughts about Work that how often do they have such thoughts which they then want to translate into Work and what happens then to them and because of what conditions in which they were that they can sustain it or not. In order to find a little obstacle, one has to describe for them a little bit of the condition in which they are, in which they can do something; that is, if I know how a person is working during a day, and at what, what kind of tools they use, what kind of people they meet, what kind of office work, or whatever car they have, or whatever difficulties, that I have a little insight into their daily life which is made up of all bits of little things. If I have been there at their house and I've seen a little bit of the arrangement of the chairs in the kitchen and the utensils and all of that, the dirt on the floor, or whatever I remember. If I look at them and how they are closed...what the...clothed, that is whatever they wear and it...hangs together and it's dirty or is that. All of that gives me ideas about the personality if I want to describe them. If they can see with me—that is, if they realize that what I am saying is actually so, that they can recognize that I am right or that I have hit the right spot—you can take them along with you. You can then go through part of their day, as it were, or certain situations in which they will find themselves and you can talk about a certain task. For instance, if you get out of your door of your house, and I remember that door very well because the knob is not very...when it wobbles too much. Things of that kind, Robert.

One enters into the life of a person with a certain task that belongs to that person, and then you will find out if they can report on it, or tell about it, or make an attempt, how

serious they were. It may take quite some time before you hit the right kind of a button, because it may not always appeal to them and sometimes they will have to be inventive themselves to find out what *they* think can be done, then report it. If a person can take a task of his own—that is, knowing his own life and use that, and then talk about the task in that life with which they are familiar—that is very, very much better than giving them a task without knowing enough about them. You can draw them out. You can honestly find out how much was the wish at a certain time and then based on the way they speak, and what they tell you, and what they are willing to tell you, because many times they remain a little secretive.

How is it with sometimes with answering a person? You sit in front of them and there is a group and one is affected by the group as a whole. And you're a little afraid of saying certain things that perhaps other people may or may not criticize you. [Buzzer sounds] You establish with a person such a relationship of a direct line that practically everything else drops away and you're not considering other people being there.

Is that the time?

Side 2 Mr. Nyland: That's why I said a little while ago, it is so necessary to have a rapport and to see what takes place in a person when you talk to them and how the expression on their face may change or whatever their interest is, and how it, at certain times lags, and at other times becomes enthusiastic. If you can relate in that way, and the 'rest of the world,' as it were, is not there and for them—that is, the person who asks, the rest of the world is not there either, but they are interested in what you are saying—then that relationship is of a tremendous value because at such a moment, between two people, there is an actual exchange of energy and the relationship exists, almost I would say, in a 'material' form and the words that are being sent, and the words that are listened to, and the remarks they make, make such an entirely different...cause such an entirely different reaction in the

person that the person who listens becomes involved in what you are saying and you can go along with them, they go along with you. Then it is as if such minds, and such feelings at certain times, quite definitely become One and that the thought of you is their thought, and their thought becomes your thought. Such thing is possible, but one has to really wish to tell a person for their own sake what you believe in and what is right.

I think answering questions is an extremely difficult problem, and it does require, on the part of the person who wants to answer, really a wish to sacrifice a great deal of his own energy and not in the form that *he* is used to, but apply it in the form which is needed for the receiver. That is why, in answering, never should there be any kind of vanity or self-love in the answering, because that is the form and that is not always accepted by the person who wants to listen. He wants aliveness, he wants seriousness, interest. That gives him food, then he can put it in any kind of a form, but he doesn't have to take mine. My form is good for me. My life can be good for others. When my life is received by someone, my form can be of use to them—it may be, but I am not interested in that; if it works out that way for their benefit because, I say because of a 'happy combination' of some words or formulations, they're quite welcome to it, but it is not their own until they start to put it in their own form, in their own life.

Work is so difficult because of that. One has to enter into the life of someone else and not in the way that I wish my life to be used as a form by them. Education is, that I'm under them to lift them up, or that I'm invisibly above them and suck them towards me without their knowledge, not knowing where the force comes from. All of a sudden, they find themselves with a desire that they want to do something about themselves. Then one answers, and then they won't forget it. What else can we talk about?

Robert: Thank you.

Wesley: Occasionally there have been questions about the accumulation of data about

oneself—tendencies and so forth—and what to do about them, and I'd like to be clear about how to formulate it and how much to formulate, particularly at this stage with many new beginners.

Mr. Nyland: Wesley, I think it's quite right to accumulate data. The idea of Work, of course, is based on knowledge of oneself but it is the Self with a capital 'S,' and it is also the knowledge which has to be obtained everywhere and always. Now, there are many data that a person knows about oneself, and an accumulation of such data can be useful and sometimes can be extremely harmful. If it stops at the accumulation of the data, it is poison, and all it does is to fill your brain and from the standpoint of Consciousness, what it is filled with is sawdust.

Data are only good when they are about knowledge of the real Self, and are only good when they become truthful. And so much of what we call in ordinary life, 'accumulation of facts,' and the things that pertain to me and I put in my memory, are of course in many ways useful for ordinary life and unconscious existence, but when it comes to the point of the utilization of such facts as a foundation for building, building a Kesdjanian or building a Soul body, there's absolutely no reason to think that they are solid, and that the foundation surely will be washed away with all kind of rain and dire storms and the rest.

So, it is right to say, "accumulate data," but what are you going to do with it? And how dependable are the data as facts? So, I would stop this desire of experience. You can say, "For your experience in ordinary life, get as much experience as you wish in order to improve, to better yourself, to get more money, to have better relationships, to straighten things out, to try to become a good man and fair and as honest as you can be, but that is just ordinary life and it dies with you." You must tell them we are interested in the continuation of life and to understand the concept of eternity as a concept which remains

with one everywhere and always, from now until eternity, so that that what becomes a fact for me is only a fact but it has that kind of a permanent quality.

I'm interested in accumulation of certain things that will help me to build a bridge to go across from...my physical body dies, that I can have something with which I can cross a bridge to another kind of a building where I can be safe for another ten million years. And therefore, without saying too much about whatever they derive as an accumulation of data, I would stop them. They get enough. If they are alive in the ordinary world, they get enough data, they get enough. Enough times they are stepped on their toe, they eat enough different kind of food. You can encourage them to be a little bit more, let's say 'variable' kind of things, of experience, if you wish, but what good will it do?

One unconscious thing is just as unconscious as another unconscious thing. And there is no particular interest in an unconscious fact unless it can extract Consciousness of it. If I want to Work, I'm only interested in a 'spiritual enfoldment,' I call it, and not the accumulation of data—they're good for ordinary life, and from now until Doomsday they can accumulate all they wish, but the trouble is that where they accumulate it, they forget to Work. They don't want to use it. They keep on accumulating, and pretty soon you have a lovely museum with a lot of dead material.

Life is an activity, and life for spiritual life is much more than the activity. It is the realization of a result which I call an 'Awareness' and which gives me facts which I...are reliable for me as truthful. And the accumulation of fact, I have to find what is the difference between the accumulation as recorded in my memory in an unconscious way and that what is recorded in an Objective way, so that the distance between the two, the time element that is there in the accumulation, becomes a moment and eliminates that time element. Then I know that I am at the truthful fact for myself.

That is the way I would open it up for them. Stop the accumulation of nonsense.

You have enough. Use what you have for ordinary life. How much have you got for your extraordinary life? Where is your real life? Where is your real interest? Where is it that you want to go? With what? Can you take all the accumulated facts with you when you die? You know what I mean, Wesley.

Wesley: Yes, yes. Very much.

George Simich: Mr. Nyland...

Mr. Nyland: Yeah.

George: George.

Mr. Nyland: Yes, George.

George: The relationship with people, people who want to talk or to ask a question. The moment when he come with a question of...I don't use this moment continuously like a reminder to start to Work on myself, with this, with all my knowledge what I'm able to use, then, to begin to Work. I try to create some condition. To this condition, I'm able to be much closer to him, that I include him as much I can. When question comes, sometime I have control to, before he ask question, to prepare myself—myself—for question, his question. Prepare myself including him, try to be with him. When he start to talk, my first concern is more or less to find his vocabulary, including all these thing what I include, you know—his posture, gesture, facial expression, tone of voice—to be with him. I find that I have to use his vocabulary, if come anything to answer, and to add maybe simply more, to be very careful, is adding something more to his vocabulary and not to confuse him. In many cases with silence, without talking, along with the talk, there come and help him to be silent, if he can hear what he's talking, what he's asking, come many, I would say, almost 'nice' experiences; if he hear; or better, if I'm better prepared and better create condition, he somehow begin to hear what he asks and how much is, over there, of sense or nonsense.

Mr. Nyland: I...

George: ...don't interfere with his question.

Mr. Nyland: I think that's right, George, but you also have to keep in mind that you want to answer the question and not allow him, I call it, 'philosophize.' It is very nice to have a conversation and it can be at a certain level, but when it has to do with giving information about Work, one really must come to the quintessence of that kind of an answer very soon.

George: Yea, I see what you mean.

Mr. Nyland: You, you know, it is quite right that one wants to go along with a person and finds out where they live and all the rest. And the first meeting, I talked at great length of what I think the attitude should be of a person while listening to someone who starts to ask a question and develops an idea. So, that part, I think it is all right. I want to use as much as I can *his* language in order to understand, for him to understand that he can trust me. But very soon, I have to come to simplicity of what are we doing now in even talking about this. What is it you want for yourself? And point blank,...

George: Yes.

Mr. Nyland: ...do you want to grow?

George: I try with this also, what you say now, that he...to help that he formulate the question, what he want, and then my answer is more or less fast. If you are able to form a question, every question is half-answered. Another answer, another part of question, you can answer by yourself.

Mr. Nyland: I think it is right, that when a person wants to ask a question and it is not entirely clear, the attempt he makes in wanting to put it in words helps him already to clarify it. And many times after he has asked his question, he is almost fifty per cent answered by himself, and all that will be needed is to tell him to continue on that road or to give him just a few stakes and stake out the possibility of the road and then tell him, "Go

ahead and walk. Do more of your own."

George: Yes.

Mr. Nyland: That's right.

Again, I, I would like to end to remind you—but I did last week—that if these groups are of any use, you have to bring your questions yourself and the questions have to be based on your experience. It is not right to sit as bags of potatoes. If there is aliveness in you for the wish for this kind of research, and quite definitely research of a spiritual kind, it will give you an outlet for your wishes for a development of your inner life, and that you can be open enough to admit that in the presence of others that *that* is your interest, at least when you come here. And that is what we want to talk about, and not about other little things which gradually disappear anyhow, but the fundamental things that, really, at all costs you want an answer to your own question to be able to answer the question of someone else.

I would say this: Prepare much more, and try to let penetrate what we do talk about so that those who have ears do hear and don't forget too soon. But, you see, I put myself on the standpoint of believing that you have that kind of a wish and that you honestly want to find out. I say, let it...the standpoint I take I have to take, otherwise I wouldn't be able to talk to you; it may be not the truth and maybe I impute a great deal and the wish is the father of the thought—and even at that, it may not be justified to have the thought. But, that is all your affair and your own conscience and your wish for the development of the level of your own Being. That is the wish, for yourself to see your personality, if gradually it could be changed, as I said last night, into an 'individual freedom' from this Earth, and the potentiality of the fusion of three, full-grown bodies of man.

Bring your questions, and make it simple; it is far better when you have a question that comes from life and from experience, that then we can talk about it and we can

eliminate too much theoretical discussion. All right, we meet then next week at ten o'clock we said, didn't we?

Voice: Yes.

Mr. Nyland: Good bye, everybody.